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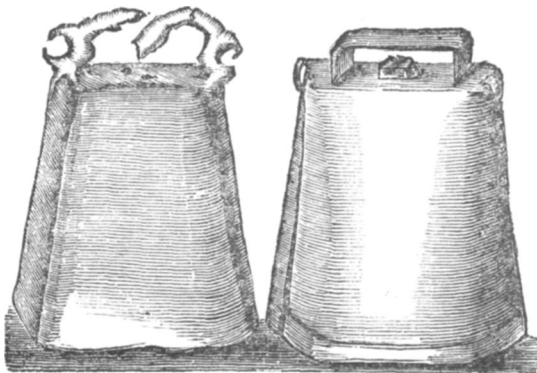
ceremony was at length concluded—the lightest and most valuable property of the garrison collected—the bier of the O'Connor raised on the shoulders of his foster-brother and three others of his clan—and the priest, now resuming his military character, without further explanation commanded the whole party to mount, and placing himself at their head, with his niece and her husband beside him, gave the word to march; and they defiled out of the castle gate, never again to repass it. The grief which had been so long repressed now burst forth with tenfold violence, led by the bard of the fallen family. The bright summer's night was far advanced as they passed through the deserted town, for most of its inhabitants, being implicated in the troubles, had joined the train of the fugitives, and helped to swell the death-cry which now pealed in the stillness of night, a thing of melting, melancholy beauty; yet late as it was, and long as was their journey, their leader seemed no way desirous to hurry or regulate their steps, until, having reached a particular turn off the direct road, he turned down in silence, followed by his people, who now understood his movements. They proceeded but a few perches, when the clear moonbeams poured their full light on the grey walls of the old abbey, even then advanced in ruin, owing to the devastations of Cromwell's soldiers. They entered into the aisle through the broken arches of the once splendid building, and, at a signal from the priest, laid down their melancholy burden. He pointed to a particular spot nigh the tomb of King Felim; and in a few moments a grave sufficiently deep was rooted up with the weapons, &c. they bore, and the corpse of the chieftain laid in it. The earth was thrown over him, and a stone pannel from the adjacent monument erected at his head; and they departed from the desecrated building.

"Ride for your lives, my lads," said O'Kelly, the moment he regained the road, on beholding a strong glare of light over the castle they had but just left—"the English are in the castle—they have fired it on missing us, and will be after us ere an hour."

"Nay, Sir Walter, ride not for that!" answered the priest, looking in the direction of the fire; "that unfriendly act to the old walls was done by my hand ere I departed—my father's hall shall never more be a home to his enemies. But let us hurry ourselves, at all events, for there's a long road 'twixt us and Limerick as yet."

Their pace was mended accordingly, and they reached Limerick in safety, and were by no means the least energetic among its defenders. The first and most of his people fell on its walls; but O'Kelly and his beautiful bride survived the siege, and took advantage of the passage to France granted by the British Government on the surrender of the city; and their fortune in the country of their adoption was brighter and happier than that which they had experienced in their native land. M.C.

VENERABLE REMAINS OF ANCIENT DAYS.



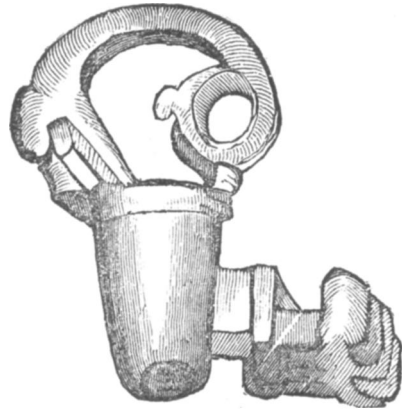
No. 1.

No. 2.

"Nothing can conduce more to preserve the learning which this latter age abounds with, than having a repository to contain its antiquities."—*Vide British Museum.*

The above drawings represent two curious square reli-

gious altar bells of the ancient Irish. No. 1 was discovered in the county of Monaghan, along with several Celtic weapons, "numbers of which are daily found in the bogs of Ireland." The other, which is of very rude workmanship, much corroded by time, and composed of a mixed metal, hammered and rivetted together, was dug up at Loughmore, County of Limerick, near the celebrated abbey of Mungrel, "said to have been erected in the fourth century, before the arrival of St. Patrick in Munster."



Ancient Bronze Key.

In addition to the foregoing, we give a correct sketch of an ancient bronze key, found in the abbey of Thurles, County of Tipperary, in 1830. The ornamenting on the handle is similar to a figure of some nondescript animal cut in stone at Glendalough, county of Wicklow, and at the Rock of Cashel. It is supposed to have been the key of the sacristum.

Mr. Whitticar, in his *History of Manchester*, mentions, that bells were applied by the Christians of Italy to denote the hours of devotion, and summon the people to church. The first application of them to this purpose is by Polydore Virgil ascribed to Paulinus, Bishop of Nola, a city of Campania, about the year 400. In Britain, bells were applied to church purposes before the conclusion of the seventh century. In the monastic societies of Northumbria, and in those of Caledonia, as early as the sixth, and by the Greek Christians not until the ninth century. In France they were composed of iron, but in England, as formerly in Rome, they frequently consisted of brass. In the ancient monasteries we find six kinds of bells, enumerated by Durandus, viz.—Squilla, rung in the refectory; Cymbalum, in the cloisters; Nola, in the choir; Nolecta, or Duplax, in the clock; &c. The use of bells is of very ancient origin. The Greeks, Romans, and Christians, applied them to various purposes and on various occasions. By the heathens they were sometimes attached to the necks of men, beasts, birds, &c. Mathew Paris observes, that in ancient times the bell was prohibited in time of mourning, though at present it constitutes one of the principal ceremonies on the burial of the dead. Mabillon asserts, that it was a frequent custom to ring a bell to advertise the people to pray for those about to expire; whence our "passing bell." The passing bell was anciently used for two purposes—one to bespeak the prayers of all good Christians for a soul just departing; the other, to drive away the evil spirit who stood at the bed's foot and about the house, ready to seize its prey, or, at least, to molest and terrify the soul in its passage. In the Romish church, bells were baptised and anointed, oleo chrismatis. They were also exorcised and blessed by the bishop, from a belief that where these ceremonies were performed, they had power to drive the devil out of the air, to calm tempests, to extinguish fire, and even re-create the dead. The ritual of these ceremonies is contained in the Roman pontifical. J. U.

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